The Argument and whole matter of the first Epistle of thapostle saint Paule to the Corinthians by Erasmus of Rotrodame.

Corinthe once the chiefe Citie of Achaia was for the commodiouse haueng thereof (for it is almoste an Iland) the moste famouse, and richest matte towne of all Asia. The maners of suche Cities are commonly wonte to be verie corrupte and bad, partely by reason of the resorte of al nations, whiche bring in rather examples of vice, than of good maniers: and partely also, because marchaut men aboue other, take vpon them to lyue licentiously. Therefore albeit the Corinthians had by the preachyng of S. Paule aforetime receaued the gospelle, yet remayned there in them some leauynges of their former lyfe, and properties, insomuche that it was to be feared, lesse they mighte from true christianite be withdrawen, either by Philosophers, who disdayned the preachyng of Christes crosse, as a base, and an vnlearned doctrine, or else by false Apostles prouokyng them to Iewishnes. Suche a harde matter is it, to alter and chaunge one man into a newe man, bothe from suche customes, as thersame was borne vnder, and from suche as a man hath been nowied in. Yea so harde is it, that sayne Hierome, in the preface of the second booke of his comentaries vpon the Epistle to the Galathians sayeth, that some suche faultes, as Paule layeth to the Corinthians charge, remayned in the people of Achaia euen vntil his time. And in this our time also some suppose, yt to be but dipped in a little water, is a sufficient meane to make a perfect christian man. Paule therefore knowyng well, that it is as great an acte to holde that, whiche is once gotten, as it is to conquere: with as great labouse and payne as he had gotten his children to Christe, (for he was among them a yeare and a halfe) with like diligence he calleth them agayne to Christe, and stablisheth them in the doctryne of the ghospell: sometyme vsyng his apostolique authoritie, reproueng them, chiding, and thretning: sometime like a louing father speaking fayre, encouraging, and mollifyng the vehemence of his necessarie reproueng, by prayseng of them. And as the maner of a wise phisician is, temperyng sower and vnpleasaunt medicines with swete sugar, ensenes prouidyng also for euery malable mete and conuenient remedies. Fierce, after riches foloweth pride and vanitiues. And among vnruly persones, oftentimes arise sectes, whiles neither will geue place vnto an other, but eche man thinketh hymselfe beste. Besides this, wealthines bringeth eyne and delicate face. And of riot groweth leachery. And to be couetous, is a thing geuen peculiarly to marchante men. For were the Corinthians proude onely by reason of there wealthe, but also because they were learned in the grecians philosophy, and therefore despised they suche, as were not learned therein, as rude and barbarouse. Of pride it came, that euery of them auaunced hymselfe vpon the singularnes of that Apostle, of whome he was baptised.

Whereof some doth wholly depend, I mean of Apollo, I mean of Cephas, I mean of Paule. Of ypocr also it came that in these solemne assemblies and meetynges, they disagreed amonge them selfes, because every man thought his spiritual gifte best: and whiles in one gyte neither would give place to other, there was suche disordre and confusion, so that even they women in open places both spake and taught. Of ypocr and pride also was it, that as ofte as they came to the holye supper, which Paule called the Lordes supper, wherin it were meete moste of all christian concorde, the riche men without tarynge for the poore, fell to their meate, and gorged themselves untill they were drunke. whiles other were hungryye: insomuche that at that supper, there was not only disseuer and disimperaunce, but also a contynual unseemyng inequalitie, not accustomed to be used in that supper. And there as some among them vpheldyng Paule, comyng hym but a poore rascalle, lackynge eloquence, rude and unlearned: that vse partly through pride, and partly through philosophie. But yet were they bound of the refutacion of the head, which is cheef the principall ground and foundacion of our religion, that only come of Philosophie. Of intemperaunce and riotousnesse, that they also indifferently to eate suche meates, as had been offered to ymages of idolles, without regardyng of their consciences, which were weake. Of a whoremonger come, which was in no place less punished than in Corinthe, so farre that besides other enormities in that Citie, there was one found among them, which had to incestuouse adulteries, abused his fathers wife, that is to sayde, his stepe mother, not yet, being guilty of such an offence, banished out of their company: so that the Corinthians kept company with him and other christian menne, which were outrageously lustes, as though that had been lawfull they withdrawe. Of the contrarie came this also, that the men unseemely had long buches, of their women were not a shame in the church to be uncouered, by their hypocrisie, pretendyng their labor to contempte, and wanton mentes. Of covetousnesse was it, that they were so farre one with another, not to bestowe their good name, not for bouryng, eyse helpe, eyse rebe, but for usury, amōg whom the desire of money was growen so fer, that christian men, which had receyued the helpe of such thinges not without the great bye benous of Christes name, came to the law before heathen, and sued to goodes so farre the helpe of a little money, that in suche matters they were ashamed to defyle heathen. Shallye they seyne among them selves of mammonye, by reason that even at the Lordes christian supper, that not yeuen to their poore frende, christian mans supper, but rather to their enemies from marriage, because they have the Apostles abstayne from their supper. Thus thus have I declared the ignorance of the Corinthians, not of all, but of some, by whome lesse should might be collected, the rest yet vnknowen. First of all, as for that he hath told them of his rule, whereby they should sobrelye conyne to the gospel of Christ, so earnestly exhorteth and beseeth them beware, I see contencion to growe in rome, but with one affect and concorde to glorye in Christes name, whom men are bounden to thanke for all that we have: by the hope declaryng, that the hope helpyng of all suche offenceon is ryper. From yche therefore through worldly philosophie, he calleth them back to the rudenes of the cross, which alone is simple and without all braggery, yet saith he there is mighty and effectual.

Ther

maintes maisters? Who gaue you grace to lyue eyghteously? Dyd not Christe, whiche with his owne blonde washed you? Why then forge ye to your selfes any other name, than his whose benefite and free gifte this is? Geue me leaue so to speake, for ensample: was Paul crucified for your? If all menne, and euery manne equally are for this benefite, only bounde to Christe, synce he generally dyed for all, why seke you for the cities and surnames of diuerse menne, in maner geuyng that to them, for whiche Christe onely should haue thankes? Through baptisme we are planted in Christe, and in his name are we baptized, from whom all the power of baptisme springeth. Why should ye rather than call your selfes Paules scholers, than Christes, synce ye wer baptized, not in Paules name, but in Christes? If vpon such occasion the glory dew to God be taken from him and geuen to menne, then thanke I God, that I baptized none of you, but Crispus and Caius, whiche (I trowe) glory nothyng therof, but knowledge me, as a minister, and Christe the chiefe doer. It might haue chaunced, if I hadde baptized many, that there would haue been some, that would haue called themselfes, in stede of Christes disciples, Paules disciples.

Was Paul crucified for you?

I thanke God that I baptized none of you, but Crispus and Caius.

But now cometh it to my mynde, that I baptized also Stephanas householde: as for other that I baptized, I remembre none. At my being there, my mynde more rauie vpon suche thinges, whiche more aduaunced christiantie. That whiche in baptisme is dorn by man, is the leaste parte of baptisme. The vsuall and accustomed woordes euery man maye pronounce. And an easye thyng is it, and without leopardie at all, to dyp him in water, that is bothe redie and willyng thereto: but the very office of an Apostle is, by the effectual preaching of Gods woorde, to bring a man from his long accustomed lyfe, from the lawes and ordinaunces of his countrey, to a newe and quite contrarie religion, and not to stycke this wyse to doe, though he thereby stande in leopardie of deathe. Hereof myght we more lawfully glorye, if we myght chalenge in suche enterprises any thyng, as our owne. Nor yet speake I this to disalowe baptisme, but to preferre that, whiche is better, and that whereunto I am specially assigned.

Christe neuer assigned me to this embasse among the Gentiles, to be only the minister of baptisme, but to setforth and to publishe by my preaching the glory of his name, and to wynne, as many as I coulde, by the gospell vnto hym. Nor yet for so doyng haue I any cause, carnally to glorie. For God wouldc not haue this feate done eyther by the conueyaunce of manners witte or eloquence, wherewith no suche woonder coulde be wrought, but would haue this greate enterprise brought to passe by a rude, simple, and playne preachyng, to the entente that all the prayse of this acte should be geuen to God only, whom it pleased by the vyle, lowe and reprocheful crosse of Christe and preachyng therof, to renewe all the worlde. Christes crosse semeth to be a lowe tryflyng matter, but yet such a vyle tryfle is it, that it subdueth all the glorioufe maiestie and pompe of this worlde. The rude and wearyth preaching, by which we declare to all the

Christe sente me not to baptize, but to preache the gospell.

The preachyng of the crosse is to them that perysche, folishnes.

all the worlde, that Christe was fastened vpon a crosse, & therupon died, semeth to be some folishe thyng, without any poynte of learnyng: but tell me, to whom semeth it so? Vndoubtedly to them, which beyng blynded with their sinfull lyfe, receyue not in theyr hearres the preachyng of the gospell: and therby perysh, by forsakyng him, by whom they might be saued. But yet suche as hereby attayne to euerlasting saluacion, well vnderstande and perceyue that it is no weake and feble thyng, but a thyng of Gods owne doyng, muche more mightie and effectuall, than is any mans power and garrisons. By this newe and vnknowen meane, hath it pleased God to renewe all the worlde, as he long before promised to doe, by the mouthe of his Prophete Esai, by whom, he thus speaketh: I will destroy the wisedome of the wyse, and will cast awaye the vnderstandyng of the politique. Hath he not performed his promise? See we not the worlde renewed? see we not men, mistrusting theyr old religion, and casting away theyr affiaunce in Philosophie, embrace the crosse of Christe? Vnderstand not men nowe that thyng to be deuilysh and vngodly, whiche they before thought good and godly? and that nowe to be folysh, which before they thought wittie? Tell me now, where is the wise man that was so proude of his knowledge in the lawe? where is the Scrybe, that was so proude an expounder of the lawe? where is the Philosopher become, which searcheth out the priuities of nature, and forgetting God the maker of al thyng, maruayleth at creatures? Euery one of these made great crakes, that they could doe wonderfull thinges, but yet were they both deceyued themselfes, and deceyued other too. They promised righteousnesse, and al wealth, when in the meane tyme themselfes were miserable, & al to drowned in sinne. God suffered the for punishemēt of theyr arrogant mindes, as they wel deserued, through blindnes to runne on headlong into al kindes of dishonestie, to make them knowe & see their owne estate, and in what taskyng they were, that they myght at length, knowe their faulte and amende it, and therwithal also learne, howe vayne a thyng & vneffectuall their Philosophie was. Hath not God declared then, that the wysedome of this worlde is folysh? God had before this time declared his wysedome likewyse, by the beautifull spectacle of this worlde wrought by his wysedome, to the entent that by wonderyng at suche a maruayloule piece of worke, men might be rauysched to loue the workeman. But that purpose of God, through theyr owne foly, chaūced quite contrary. For they worshypped creatures, wonderyng at them, and despised the maker of creatures, as one vnknowen, leading theyr lyfe after such sorte, as though eyther God fauoured synfull liuyng, or els gouerned not the worlde, which he had made.

I wyll destroye the wysedome of the wyse.

Where is the wise?

Hath not God made the wisedom of this worlde folishnes?

The texte.

For after that the worlde through wysedome knewe not God, in the wysedome of God, it pleased God through folyshenes of preachyng, to saue them that beleue. For the Iewes require a signe, and the Grekes seke after wysedome. But we preache Christe crucified, vnto the Iewes an occasion of fallyng, and vnto the Grekes folyshnes: but vnto them, whiche are called both of the Iewes and Grekes, we preache Christe, the power of God, and the wysedome of God. For the folyshnes of God is wyser than men, and the weakenes of God is stronger than mēne. Wyth ych, ye see your callyng, how that not

many

[illegible]

[illegible] purpose of God to passe [illegible]

[illegible] of mennes heades. [illegible] out of all mennes heades. [illegible]

[illegible] a child: that God [illegible]

[illegible] a discourse of God [illegible] neither the Jewes nede to require

miracles,

[illegible]

[illegible]

[illegible]

have we received liberte, as by whose bloud we are redemed from the ye
ranny of sinne. And to be briefe, for all the wealth, whatsoever shall hereafter be
are we to thanke onely Christe and God the father, the chiefe author of al
good, esse that it may come to passe, that is written by the Prophete Hie-
remye. Let neyther the wise man be proude of his wisedome, nor the riche
be to bolde upon trust of his riches, nor yet the stronge man trust upon his
strength. Since now of all these being men to the worldes state, but yf any
man willfully glory and reioyce let him glory, because he knoweth God
the verye fountayne and geuer of all good thynges, but let him so reioyce,
that he assigne no parte thereof to any worldly power and helpe.

¶ The ii. Chapiter.

And I brethren, when I came to you, came not in aloftynesse of wordes or of wise-
dome, declarynge unto you the testimonye of God. For I determined to knowe
nothynge among you, save Jesus Christe, and hym crucified. And I was with you
in feare and in much trembling. And my wordes and my
preachynge was not with enticynge wordes of mans wisedome, but in the
shewynge of the spirite and power: that your faithe should not stande in the wisdome of men, but in the
power of God. The ar. ii.

Yet brethren tell me then, wherein they are better than you,
that thus are allowed of Christes lowlines, and make
mention of their lame, of their riches, and wisedome.
I am assured that I conferred not to Christe by
riche means. For when I first came unto you, to
teache you the pure and sincere wisedome of the gos-
pell, I came not armed neyther with any mere rhetorike
and glorious eloquence, nor yet any sharpe or knowledge of Philoso-
phie whereby I might be of meane I came, to be greatly regarded. So
farre abhorred I to take upon me any of these thynges which in the face
of the worldeare corrupted impiety, that I shewed my selfe among you
to know no thynge, but Jesus Christe crucified, that was crucified. I preached of a name, but of such a name yet, as was by God ap-
pointed and promised by the Prophetes to come and redeme mankyn-
de from that wicked tyranny of most reprobate, because I
the preachyng of the gospell. And albeit that my preachyng among you
tooke effecte, yet I declared I no parte at all trusted among you,
nor yet a manne of power, but as a weake one and feble, not gaped
for any greate dominion, but as one, that stoode in danger and jeo-
pardie to be assaulted of the diverse persones, whose rage and with
paciente ouertaine. Loke after what sorte my preachyng was, and af-
ter the same was my preachyng. And as my life was kept in safe
garde against the violence of Jewes and mischeuous persones, being
maynes handes, but by the onely defence of God. For I was not

preachyng neyther garnished with the flowres of rhetorike, nor fetched further with the argumentes of philosophie, whereby to deceyue, what so euer he mistaketh, ignorance and rude simplicitie as it was, of that power and mightinesse was it that it ouercame, and reuiued, breake, bruise, leauyng behyndde the pitie and mysterie of Gods word, made feruente inuocacions and miracles, and bad a bande to bee preachyng, that howsoeuer it are from backe to handes, and more brought to the knowledge of the gospell, beyng at the ende so bye and so hard to bee preached in so many ways, shou dthinke the more to bee bound vnto vs, where our ouermuche boldnesse we take not vpon vs, but bee the power of God bee wrought our pitie, hath as more perfectly, and strong, than euer was any oration of the philosophers, were to our sectes, blind, were to our sectes, to mete treat bee, from bee. Stande beeyng, and vpon, vpche were pro, be of course, bee, we rdome, a digne, a ture of the wordome of God, I to ache, not, b ir p, amic matters, but yet suche were they, as were to salutacion necessarie.

The texte. We speake of wisedom among them that are perfecte, not the wisedome of this world, nor of the princes of this world, that are brought to nought. But we speake the wisedome of God, in a secret, which God hath hidden, which God ordeined before the worlde, vnto our glorie, which none of the princes of this world knewe: for had they knowen it, they woulde neyther have crucified the Lorde of glorie. But as it is written, Eye hathe not sene, nor eare hathe heard, neyther hathe it entered into the harte of man, what God hathe prepared for them that loue him.

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And albeit this wisdome be now at lasse in our times published, yet God hath not in times past hid himselfe, but hath sundrie ordained to his children, whose persons have perfectly tasted of their celestiall wisdome, to bound herein the meke and lowlie hart, a more excellent wisdome to reveile and glorie of Christ wisdome, delivered by well in simple and cleare phrases, and so this cause none of the great rulers of this world, for had it not, shewed rules, no philosophers, no Scribes, no Jonas, no Carphas, no the phariseis, no the heade themselves neither. For had they known, that the word and for the preaching of Christ crosse, beside with his suffering have bruised the glorie of the world, and so all the weakness and frivolous sects of heade put to flight, and bringing the treasure of death and hell, never would they have fallen on a crosse, the kingdome and supreme of the world and glorie. For all the learning, they had in heade, rumors, fop and emperor, in the lawe, ignorant were they of this wisdome, for in three meet to be preached, and to rule as or humble and poore, are made at one in God. Christ should be crucified, before spoke declaring, for this wisdome, wisdome, we take should, and in so farre be, [illegible] preach, calling, in the things, as neare were, the world, [illegible] of the maines, cares, heade of, a consideration, and manner, thought, hath, by parcels, to them, their harte, lou, hem, and ground, and [illegible] disputations, upon farthe, and not upon manner, reason.

[illegible] his spirite. For the spirite [illegible] all things, [illegible] fare the [illegible] the [illegible] but the [illegible] with matter which [illegible] spirituall things. [illegible] secrets of God. For the, [illegible] the [illegible] the [illegible] the

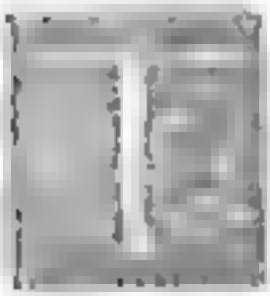
The paraphrase of Erasmus vpon the 1 Epistle

[illegible] but the inspiration of the holy ghost [illegible] of [illegible] which be [illegible] of holy scripture and make vs to vnderstande what god hath ordeined [illegible] be. [illegible] the philosophie which as he teacheth by the spirit of christe [illegible] and simple people not with deceits and [illegible] of their [illegible] philosophie and worldly to teache them that they take in hande but with godly [illegible] and [illegible] being not [illegible] as [illegible] [illegible] [illegible]

The iii. Chapiter.

[illegible] The iii.

[illegible] hyse bur. ber paul [illegible] take bede, howe he bur. deth [illegible] is. ayde, which is Jesus Christ.



Here are in this learning certayne poynts mete to be [illegible] certayne meate to chew that are not ripe [illegible] to make and dyge mete to be as are perfe[illegible] of which perfecte mete must be taught according [illegible] the trayne [illegible] ¶ [illegible] ¶ [illegible] not teache you the Gospell poynts of our [illegible] as ye should be taught as are perfite [illegible] [illegible] ¶ [illegible] ¶ [illegible] ¶

The paraphrase of Erasmus upon the Epistle

[illegible]

[illegible] to the glorie of God, [illegible] to the glorie of God, [illegible] to the glorie of God.

[illegible]

[illegible] to the glorie of God.

[illegible]

[illegible] to the glorie of God.

[illegible]

[

[illegible]

[illegible] ous Stones, timber, hay. The fire.

[illegible] place which shall be Christ [illegible] If any mans worke [illegible] manifested worke he shall [illegible] he shall [illegible] yet so as by fire.

If a man then upon this foundation build the things that are [illegible] [illegible] Christ [illegible] [illegible] Christ [illegible] [illegible] Christ

[illegible] of great power, but of the same have made you vnable to [illegible]

[illegible]

[illegible] man at the [illegible]

[illegible]

[illegible] vnto the [illegible] vnto the [illegible] vnto the [

[illegible]

and for Christ are we bounde to god the chiefe Lord and ruler of al thinges, whiche by him hath graunted vs all goodnes.

The iiii. Chapter.

The arg. [illegible] man ought rather to be counted as the ministers of Christ and dispensers of the [illegible] god. [illegible] and spirituall goodes, and [illegible] man pleasyng of god.

Let euery man then that will be faithfully and truely reuerence, glorie and reioyce in his name no[illegible] me vs, as chiefe and [illegible] and maisters but as reason woulde suche ought be regarded whiche lyke ministers are occupied in Christes affaires, and as suche ought to be taken whiche as stewards [illegible] vnto other goodes committed vnto them, credence, the secrete misteries of god ¶ are and not of men. Seyng then al suche of what behaviour soeuer they be haue taken in hande the ouersyng of a verye weightie matter but yet another manner let mine loke for nothyng else in them wherfore they ought be hid in place but that they faithfully be found that wherewith god hath put them in trust. In none other intente and purpose but for Christes glorie. Wee truelyll stewards are they whiche in stede of gosple doctrine teache mennes phantasies, and abuse vnto obedience for their lucre and pyrde, whiche vnder the pretence of the gospell p[illegible]mote and further their worldlie matters, and vnder the shadowe of Christes glorie, seeke to beare a triumphant rule which albeit they bynde mennes iudgementes yet beleue they not god of whome to be allowed is the highest reward, that can be. For ¶ I compare it but a small matter be vnto mine iudgementes to be allowed of bryde men, yea be any mannes iudgement lie whatsoever he be. It is impossible, that one man ought well iudge of a other mannes conscience that ¶ dare not geue sentence vpon mine selfe whether ¶ deserue to be praised of god or not. Yeen haue ¶ the best that ¶ could to accomplishe the office whereunto ¶ was appointed and ¶ cannot remember mine selfe of any hatred fraude and periure ¶ not therefore claime to be a righteous man. For it might be that ¶ haue done one thing but to ill, other wise than it ought to haue been either by reason that ¶ haue paied the bondes, or haue kepte mine selfe conuicte within them. The whiche be cause it is known onely to god he is the onely iudge of mine office. Let be made then iudge then of bothen and vnknowen matters, to bee sure beholde all thinges whiche lurke when he sethe be come, geue sentence vpon euery matter. Almighte therefore it is that we being but ministers ought praise godes iudgement iudgeyng men, before the time come. For it is our office to geue sentence vpon other, but yet the Lord, he come to iudge both praise

Ye to for [illegible] iudgeth me.

fore earthly and things vnder the earth. Then shall be he his iudgement bring to light all things that is now vnknown to darkenesse, and open that before vnknown, and shall then be hidden in the inner secrets of mans harte. And so shall every man receiue perfect praise of God.

Then shall the iudgements of God appeare to be most iust and ryghteous according to our deserts. He that hath lyued in corruption doe this day lie he of the neuer so much praised, shall of God receiue right worthy rewarde. And he that hath the mayre be heere, or euyll made of and praised among men, shall by the iudgement of God, be put to shame and suffre punishment.

The things whichsoever I have for an example transferred vnto myselfe and Apollos, I do it for your sake, that you by vs may learne, that no man ought to be more esteemed, or more vnto another, than he is commanded by the word of God. For whom pleaseth the Lord, he is ordained to be a Lord, and a Seruant, and a Steward, and a Shepherd, and a Scholemaster, and a Father, and a Brother, and a Sister, and a Mother, and a Friend, and a Kinsman, and a Neighbour, and a Citizen, and a Pilgrim, and a Stranger, and a Pilgrim, and a Stranger, and a Pilgrim, and a Stranger

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] lucke to the raiſe among you as have builded vpon the ſtoneſ foundacion
we layed but meane rimiure [illegible] vnto our vſure and [illegible] by the
wiſdom of God. Therefore a name of vnkeepe hathe brought them vs
authoritie, and to beare a ſtile among you but we as ſtreamed with Christe
called lowlie of a lire the apoſtles offer to be pouerte as pro[illegible] for brothers,
as they doe which to. [illegible] to be bonde bonders,
to be an example for the people. What ſcorte of [illegible] there [illegible] which
we have not been [illegible] what paſtoms there [illegible] [illegible]
what commen places there [illegible] we have not been [illegible] [illegible] that
we were not [illegible] a [illegible] to the [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible]

[illegible] both you to make [illegible]

[illegible]

[illegible]

[illegible] be amended.

The v. Chapter.

[illegible]

[illegible]

The paraphrase of Erasmus upon the 1. Epistle

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

The paraphrase of Erasmus vpon the Epistle

[illegible]

The.vi.Chapitr.

The text,

[illegible]

[illegible] Sorrowe therefore, I speake as vnto my children, I haue also prouided some bryefe
[illegible] vnto you. For I haue written vnto you in much tribulation and anguish of
[illegible] not that you should be sorrowfull, but that you might learne to loue one another.
[illegible] Wherefore if I haue written vnto you, I haue not written for the sake of him that
[illegible] for the sake of him that suffered wrong, but that our care for you might be made
[illegible] vnto you in the sight of God. Therefore we were comforted in your comfort,
[illegible] Titus, because his minde was refreshed of you all. For if I haue made you sorrowfull
[illegible] I do not repent, though I did repent: for I see that the same epistle made you
[illegible] sorrowfull, though it were but for a season. Now I reioyce, not that you were
[illegible] but that your sorrowe made you to repent: for your sorrowe was after a godly
[illegible] that you receiued no hurt by vs. For godly sorrowe worketh repentance vnto
[illegible] but the sorrowe of the world worketh death. For behold, this same
[illegible] godly sorrowe what diligence it hath wrought in you, what excuse, what
[illegible] what feare, what vehemente desire, what zeale, what vengeance. In all things
[illegible] you haue shewed yourselues to be pure in the matter. Wherefore though I haue
[illegible] yet not for the sake of him that hath done the wrong, nor for the sake of him
[illegible] that suffered wrong, but that our care for you might be made manifest vnto
[illegible]

[illegible]

The text.

[illegible]

[illegible] matter, and

and labour for my mayster. I am fayne to take wyuing vnto me, I receyue a wife, I haue bene the wife of one man. But I woulde rather take vnto me, lyke wise as I receaue a mayd to be my wife, so appeare both vnto your vertuous and good name and also vnto the gospell to be hindered. Forsoth I am not to winne your goodes, than with the recouery of them to geue occasion vnto any occasion to mislyke and speake euil of Christ. Yet were it not to paste vpon a final intent that wives that labourd for the right opinion to declare, that thou hatte a mind or courage to enterprise. Wherefore truely so farre are ye from being lyke to my sisters, without tarying to suffre oile or mayre that euen vnto this ye be brought to order in this outwe because and opposite order, not only vnbelieuers, but also such as are be reputed your brethren. Wherefore vnto you gracious the name of your olde life, quarre not such peoples for both from your teaching and your profession. Wherefore your professes Christ professeth. Innocency and holynesse are promised the kingdome of heauen. For neyther is it sufficient to be dipped in water nor yet to be grafted vnto Christ, onelye all vertuede be agreable to Christes doctrine. And for none other purpose are we taken out of this world and planted into the body of Christ but to the end we should bewaile them, yelye lyke vnto Christe your heade. Wherefore ye not that, that vnrighteously hurte, neyther baptisedmore so muche, shall be excluded from the inheritaunce of the kingdome of heauen. And lette any mouse beraue hymselfe. I tell you aforne and agayne and geue you warning, that neyther fornicators, nor idolatrers, nor adulterers, nor breakers of wedlocke, nor such as in stede of women abuse men, nor theues, nor couetous men, nor drunkardes, neyther rayle speakers, nor violente pillers of other mennes goodes shalle possesse of the kingdome of God. Nothing shall your mere name or title auayle you, if your life be lyke your olde sisters, seruyng to such as Christe calleth an occasion of most grieuous and paynfull damnacion.

The text. And such were some of you, but ye are washed, but ye are sanctified, but ye are iustified by the name of the Lord Iesus and by the spirit of our God. I may do all thynges, but all thynges are not profitable. I may do all thynges, but I will not be brought vnder no manner power. Meates are ordeined for the belly, and the belly for meates, but God shall destroye both the one and the other. Let not the body be applyed vnto fornicacion, but vnto the Lord, and the Lord vnto the body. God hath raised vp the Lord, and shall raise vp vs by his power.

Such as I have rehersed, were some of you before that ye were through Christ borne again. I lay not to your charge that, which ye were before, so that ye fall vnto perfecte. Wherfore ye are washed from your olde synnes, and that by Gods free grace, bestowed that ye be now iustified vnto the ye vnto washing hath God not only by his blood reconed you to innocency and blameless life, but geuen you also holynesse and righteousnesse, and that not by the power of the law, nor for your desertes, but

but

[illegible]

[illegible]

[illegible]

The paraphrase of Erasmus vpon the .1. Epistle

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

matter of baptisme is farre foure consecrate to God, that is beforemeth the temple of the holye ghoste whiche ye in baptisme receyued, whereby ye are so termed pure Christe that ye from hence shall neuer be conducted. And if from fornication yet to our reproche and hatred nothing shoue you, yet let as shame you, that the arte cannot be doone without the greate chaunce of Christe. Your members are the members to whose bodyes ye were coupled and ouered. Ye hath from heaven bor ghoste, and made you his owne, that ye should be his members and not your chaunce. Q. Bethynke of your bodye that is beautie, is it the seruaunte handmaidens, whose either wrath or hatred otherwyse, that the owners should be the bondmen to bear to whome the same bodye belongeth. Not yet to be supposed that Christe for a well bodyed bee as he that for some exemptes spotteth the more precious bloude. Wherefore forsyte ye not to abuse or conferred bee ouer in reporte of your owne bodyes but beare about with you at all in your bodyes, as in bodyes of all members, the holye ghoste and are of the members glorye. Ye are bought, bought dyeste for your sinnes take among that people Christ whose name ye professe be ryuilly ye shew of Christ as he cleere of a little bee ingrith euer to our ensuaunte. So the 18. order of ensuaunte is to other matters re portful. Wherefore abstere and be ye other with tarte matter of the gloriouse, no, nyeth reporte defamed. Ye bee ye to be alive a fortyeth ye bee ye bee there set aside be ye bee ye bee ye bee

[illegible]

[illegible]

[illegible]

The paraphrase of Erasmus vpon the 1 Epistle

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] and they that wept, be as though they wept no [illegible] epthat reioyce, be as though they reioyced not and they that bye [illegible] [illegible] vse this world, as [illegible] For that is vnmatched [illegible] [illegible] remaine cleane vnto the Lorde without [illegible] [illegible] for he is vnkyndly, yet he passe the time of [illegible] [illegible] he lyuyeth not let them be coupled [illegible] [illegible] [illegible] [illegible]

Therefore in teachyng the [illegible] whether he [illegible] [illegible] [illegible]

[illegible]

[illegible]

[illegible]

[illegible] for other intent and purpose is there
[illegible] to be done to the portion of [illegible]
[illegible] the state of matrimony to be [illegible]
[illegible] the [illegible] be [illegible],
[illegible] of [illegible] to [illegible] things [illegible]
[illegible] from their [illegible]
[illegible] the [illegible] matter, I
[illegible] is [illegible] priority,
[illegible] parties [illegible]
[illegible] take [illegible] may be [illegible] without offence,
[illegible] I [illegible] because [illegible] free [illegible]
[illegible] be [illegible] the time
[illegible] style [illegible] for
[illegible] purpose [illegible] the [illegible] made to
[illegible] be [illegible] the [illegible] were
[illegible] or [illegible] the [illegible] to [illegible] [illegible] matter [illegible]
[illegible] to that [illegible] marriage, that is to [illegible] [illegible]
for [illegible] [illegible] matter [illegible] that is [illegible]
[illegible] I [illegible] that the [illegible] [illegible], [illegible] [illegible] against to
[illegible] I [illegible] which for [illegible] of God [illegible] [illegible]
and [illegible] the [illegible] [illegible] to [illegible] [illegible] But this com-
mandment I [illegible] as [illegible] to be followed [illegible] [illegible] it,
as [illegible] [illegible] I [illegible] this [illegible] [illegible] you
[illegible] [illegible] but yet I [illegible] [illegible] is well agreeing
with the [illegible] of Christ, [illegible] [illegible] by his own
mouth [illegible] the [illegible] teacheth many things, and
[illegible] also by his [illegible].
And [illegible] I
am [illegible] his Spirit [illegible] as I [illegible]
[illegible] the [illegible] [illegible] his spirit, as other
Spirits [illegible], my counsell with
you should not be of small
weyght and
authoritie
[illegible].

¶ The.vii.Chapter.

The texte.

[illegible] things offered unto images, we are sure that we all have knowledge
[illegible] knowledge [illegible] man think [illegible] knowledge
[illegible] ought to know, [illegible] man love God,
[illegible] concerning [illegible] of those things that appertain [illegible]
[illegible] but on God [illegible]
[illegible] things, and we by him.

Touchyng

The paraphrase of Erasmus vpon the .1. Epistle

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] chapter

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] The text.

But what have I nothing to prouide this [illegible] [illegible] [illegible]

[illegible]

And yet therwyth vse I bell abusyd bût for not among you our right not be
[illegible]

[illegible]

[illegible]

The lorde gaue me commaundement to preache the gospel but he bade me not to doe it [illegible] But rather gaue me authoritie to take and bear of [illegible] preache to you the gospel. What then is my reward? [illegible] I should not take and bear [illegible] for this [illegible] I [illegible] for your parte [illegible] the maintenance of [illegible] to preache unto you the doctrine of the gospel [illegible] I [illegible] more [illegible] that I should not for your [illegible] appeare that I preache not for desire of [illegible] but for the glorie and honoure of Jesus Christe.

[illegible] I [illegible] the [illegible]

[illegible] I [illegible] other [illegible] I [illegible] I [illegible] I

[illegible]

The ti to.

[illegible]

[illegible] to the same: me seithe therefore that no [illegible] [illegible] to the [illegible] [illegible] [illegible]

to Timothe. Yea vnto him that God so much the more beloued, bete after they
[illegible]

The text

[illegible]

[illegible] Yea rather I pray you (sayde he) that ye be not ouercome of your lusts, but that ye be
[illegible] ye are baptised. And that ye be not vnto
[illegible] as ye are dedicate vnto God. Yea rather I pray you that ye be not ouercome of your lusts

[illegible]

[illegible]

[illegible]

to wheresoever become all partakers of one bread, we in that we declare, that albeit we be in number be many to make yet we in confirm of numbers one bread we be one body. And to likewise, such as are partakers of the heavenly treasures, were also to allow and favor the friendship of their superstition, should make a confederacy between it, be not like among them also wherein after the custome of Idolatrie, we eate the sacrificed beastes. Those among the heathen as are of the Jewish religion are restrained to the eating of the sacrificed beast, and such also, as are of those who means some to favor a religion but have [illegible] Wherefore make this some one will say, what thou speakest that which thou before said, that is to wit that idol is nothing, and that that which is offered to an idol is nothing: I say not to but this I say that the sacrifices which, he gentiles offer, they offer to devils and not to God to whom in the [illegible] there is no difference, but yet their ignorance cause a difference. The gentiles [illegible] in fear of goddes, and believe that in them [illegible] power is, whereforeunto they [illegible] to be a trouble in their tender conscience.

The text

[illegible]

And there ye have over to know, ye can not drinke to God, I mean the cup of the Lord, and the cup of devils, have nothing to do, for unto those [illegible] religion, hath such thoughtes not communion, for unto such as [illegible] not consent to be partakers of devilish religions, not can ye at one time drinke of the cup of the Lord Christ and the cup of devils, not yet be partakers of the Lordes table, and also of the devils table. Yet this hereby such fashion of your minde, or with the great number of such as are weake, which is between Christ and wicked devil, [illegible] not can both at one time be joined, but that at the great provoke and displeasure of Christ. We are provoke the Lord to vengeance for the other keeping company with his enemies. Perhap here some [illegible] the [illegible], that he for that he trouble the pleasure of the Lord being provoked [illegible] such [illegible]. Object, but this any of you should to [illegible] and to [illegible] such a [illegible] table, that he must not only be free of the crime, but also from a [illegible] of [illegible] [illegible] manner [illegible] plaine [illegible] means barres that all such are of one religion as are together [illegible] meaned. I grant that the thing itself is nothing, but [illegible] flatter [illegible] of [illegible] opinion and mistaking, whether there in this power, [illegible] of [illegible] meaned. I may doe all things, but all things are not for my neighbour profite for whose sake I make [illegible] from [illegible] I may doe all things, but all things are not [illegible] not edifie. [illegible] [illegible] [illegible]

tubaris for him erpeberne than what out friuns may la to faile boof

[illegible]

[illegible]

[illegible]

[illegible]

[illegible] Christ, let her cover her head

[illegible]

Christ is [illegible] nothing head at.

[illegible]

[illegible] Ver. xxii.

[illegible]

[illegible]

Why the man was the more search for the woman.

[illegible]

[illegible]

The paraphrase of Erasmus upon the 1 Epistle

Iudge ye your selues, whether it be comely [illegible]

1 Cor. xiv. 26 [illegible] doctrine, hath a tongue, hath [illegible]

[illegible] matter wherewith I begynne, of religion so that [illegible] how [illegible] hath [illegible] the matter [illegible] no [illegible] obtrude a thing whereof that hath lost the [illegible] of nature. [illegible] doctrine, [illegible] to be [illegible] to be [illegible] of [illegible] [illegible] I [illegible] [illegible] [illegible]

The text.

[illegible]

[illegible] and despise ye poor brethren, saith some, [illegible] followers in religion.

The text.

[illegible]

[illegible] spirit among you, and many [illegible]

After the same manner also he bad bis disciples the bread he tooke [illegible] [illegible] [illegible]

[illegible] the meane time to be adored here then in that [illegible] for when their goodes indgement are here [illegible] but [illegible] [illegible] [illegible]

The text

though they be many,
yet perish,

[illegible]

[illegible] The holie

[illegible]

[illegible] be ordeined

[illegible]

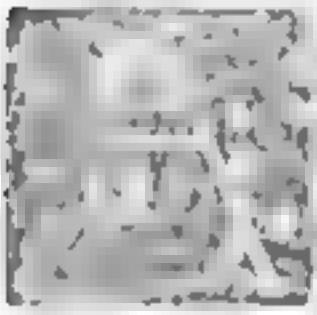
The text. We are the body of Christ, & members [illegible] of Apostles secondly [illegible] [illegible] & moyse eftsoones wroye.

[illegible]

¶ The.xiii.Chapter.

[illegible] the text

[illegible] further I can more mouu- [illegible] that no loue, is profyte me nothyng.



[illegible]

[illegible] the text

[illegible]

[illegible]

so farre from concea[illegible] [illegible] more ample knowledge

The first

[illegible] then that whichers bupre[illegible] uen in a barke speaking but the [illegible] some ⁊ knowe vnperfectly: but then shall ⁊ knowe then as [illegible] their chiefe but the chiefe of their [illegible]

[illegible]

The xiiii. Chapter

[illegible]

Ye these thinges which we haue boasted of be accepted of the ciuil order of that ye make not to this purpose rather to bewe that other aduersaries [illegible] [illegible] to declare ye, that it is [illegible] vnto the [illegible] of [illegible] [illegible] [illegible]

The paraphrase of Erasmus upon the Epistle

all or partie whereunto are placed some good [illegible] wherein [illegible] gather to the [illegible] but whereunto [illegible]

[illegible]

[illegible]

[

[illegible]

The great praise of Erasmus upon the Epistle

[illegible]

Epistle

[illegible]

[illegible] but for them I speake with [illegible] neither not [illegible] [illegible] article [illegible]

And saith, that God is [illegible]

[illegible]

410.h [illegible]

[illegible]

[illegible] that he could. and let [illegible] no vnbeleuer, let him kepe [illegible] The text.

permitted vnto them to speake but to be [illegible] teacher and sayng, let them aske their husbands at home. [illegible] It is a shame for women to speake in the congregation.

What then must we be? brethren. ¶ Seeing we are ordeined to the comon [illegible] [illegible] with all another hath diuerse to the same purpose [illegible] one hath the gift of reuelation to declare the hidden [illegible] another hath the gift of [illegible] but certain be congregacions be [illegible] for the comon benefit of the whole [illegible] but [illegible] that it be done [illegible] [illegible] that [illegible] speake [illegible] that [illegible] not [illegible] [illegible] that [illegible] to the people what they [illegible] [illegible] of tongues, [illegible] that more [illegible] be spoken [illegible] [illegible] that he [illegible] speakes [illegible] but the knowe that [illegible] the congregacion the comon [illegible] [illegible] speake but on [illegible] two or three, and that be [illegible] but some [illegible] ¶ to be [illegible],

[illegible]

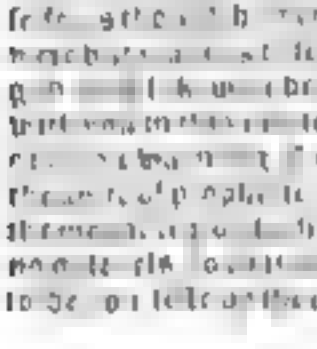
[illegible]

[illegible]

Came the gospell to sir from you that other must be compelled to kepe
peace cuttomes or to the gospell come onely to you? I remembre be fore the,
that receiued the gospell, so the onely mynde that I desire is, that you
receiue it not as after the cuttomes of other. And if ante amongst you
be any apostle or some other that is inbued with spiritual gettes let him acul
fesse that I am the indes as I write unto you are the commandements
of the Lorde. But if any man be ignorant through contemnynge of
the gettes of God, let him be ignorant of these thynges as though they
were not ordeined of God, and refuse him. I will not stande
with you in this matter. But rather I will aduertise you of a parte that I have
[illegible] I ought to do for this matter. Labour ye then to have
the gettes of God. Let no man be offended but I shall
[illegible] to praise with thousandes which have
[illegible] thynges be done comely and in order as I have
[illegible] the contrary, and I will shewe you a moure excellent way.

The xv. Chapter.

Moreouer I make you to vnderstande according to the gospell which I preached vnto you, the which also you have receiued, and in the which also you are stande. By the which also you are saued, I say, if you kepe in mynde what I preached vnto you, except ye have beleeued in vayne. The xv. Chapter.



Moreouer, because I heare say that some of you
ye be of the mynde that there is no resurrection of the dead, I
make you to vnderstande, that if there be no resurrection of the dead, then
Christ is not risen. And if Christ be not risen, then our preachynge is
vayne, and your faith is vayne. Yea, we are found false witnesses of God,
because we have testified of God that he raised vp Christ, whom he raised not vp,
if so be that the dead rise not. For if the dead rise not, then Christ is not risen.
And if Christ be not risen, your faith is vayne, and ye are yet in your sinnes.
Then they also which are fallen asleepe in Christ are perished. If we have
hope in Christ onely in this life, we are the most miserable of all men.
But now Christ is risen from the dead, and is the firstfruites of them that
slept. For since by mans sinne came death, by mans also came the resurrection
of the dead. For as in Adam all dye, so in Christ shall all be made
aliue. But euery man in his order: Christ the firstfruites, afterwarde
they that are Christ, euen vnto his comynge. Then shall come the ende,
when he shall delyuer the kingdome vnto God the Father, when he
shall put downe all rule, and all power and mighte. For he must
reigne, vntil he put all his enemies vnder his feete. The last enemie
that shall be destroyed is death. For he hath put all thynges vnder his
feete. But when he saith that all thynges are put vnder him, it is
manifest that he is excepted, which did put all thynges vnder him.
And when all thynges shall be put vnder him, then shall the sonne
also himselfe be subiect vnto him that put all thynges vnder him,
that God may be all in all. Else what shall they do, which are
baptized for the dead? If the dead rise not at all, why are they then
baptized for them? Why stande we also in ieopardie euery houre?
I protest by your rejoyce, which I have in Christ Iesus our Lorde,
I dye daily. If I have fought with beastes at Ephesus, what
profite is it to me? If the dead rise not, let us eate and drinke,
for to morrowe we shall dye. Be not deceyued: euil
speakynges corrupte good manners. Awake ye iustly, and
sinne not. For some haue not the knowledge of God. I speake
this to your shame. But some man will say, How are the dead
raised vp? And with what bodie do they come? Thou fool,
that which thou sowest is not quickened, except it dye.

The paraphrase of Erasmus upon the Epistle

[illegible]

The text. [illegible] I am [illegible]

preache, and so have ye believed.

[illegible]

The text. [illegible]

[illegible]

[illegible]

Eg. iii. He

[illegible] the begin resurrection other straitaber felowes as companyes of the lo[illegible]
[illegible] resurrection and be mynyster [illegible] before them [illegible] fo [illegible] no to be
doubted but that he [illegible] number [illegible] as [illegible] is done
not [illegible] [illegible] fo [illegible] be imagination [illegible] but [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible]

growth,

The paraphrase of Erasmus upon the 1 Epistle

The texte.

[illegible]

[illegible]

[illegible]

[illegible]

There is buryed a bodye, whiche euen when it lyued was weake, but it shall rise agayne full of power and myght. There is buryed a bodye, which albeit were alyue, yet were it grosse and heauye, and by the reason of that bourdaynouse to the soule, gouernour of the same, but there shall rise agayne not a naturall, but a spirituall bodye, whiche shall to the soule be no let, whither soeuer it moue. For this is a difference of bodies also, one is naturall, whiche hath neede of meate and drynke, and is wearyed with labour, whiche is diseased, whiche with age weareth awaye, which with his grosse and sauorie instrumentes, oftimes letteth the intent of the soule, which by reason of froward desyres oftentimes prouoketh to vyce, to whome yf the soule be obediente and geue ouer, the same is as it were tourned into the body, and groweth out of his nature into flesche: another is spirituall, which being in this lyfe by lytle and lytle purged from sensual appetites and desires, and after by resurrection renewed agayne, is in maner transformed into the nature of the soule, to whom it by godly desyre applyed it selfe: that as oure soule obeyng the spirite of god is rauished and in maner transformed into him: so maye oure bodyes beyng obediente vnto the soule be pourged, and shakyng of his grossenes be purified into such a body, as is very lyke to the soule. This grosse and earthly body receiued we of our first father Adã, which as he was made of earth, so was he subiect to earthly desires. But there is an other secõde Adam, not somuche the begynner of our natiuitie, as of our resurrection, which as he hath an heauenly beginning, so was he fre from al infection of earthly desyres. And so reade we in Genesis: The fyrste man Adam was made to lyue through ý breathe of the soule, but yet so, that the soule beyng as it were bound to the grosse body should do nothing, but by bodily instrumentes, or at the leaste by some material meane. But after him was geuen a secõde Adam, which as he was conceaued by the holy gost, so should he geue lyfe to his, not this grosse lyfe, whiche we haue in many poynes common with beastes, but a spirituall and a heauenly lyfe. By Christ therfore are we repayred in al poynes into a better state. For that thing, whiche is in time firste, is also in substance more grosse, and that by the order of nature. We nowe beare about with vs a naturall bodye, and in tyme to come we shall haue a spirituall bodye. As the grosse parent of our stocke went before, so folowed Christ the begynner of a newe generacion. And what sorte of one the earthly parent was, suche are his posteritie, that is to saye, men gyuen to earthly desyres. And agayne what kynde of one the heauenly Adam was, suche are they, which are borne agayne in hym, that is to were, wholy delyted with heauenly thinges.

The fyrste manne is of the earth earthly.

For we must for this tarte begyn that here, which we intende hereafter perfitely to enioye. As before baptisme in vngraciouse maners we resembled the nature of our fyrst father, so being borne agayne vnto Christ through baptisme, we muste nowe in heauenly lyfe resemble oure heauenly father. And yf we this do not, neither shall we be here partes of Christes bodye, nor in tyme to come gloriously rise agayne. In deede admitted are we into the kyngdom of god: but this I tell you brethren, that flesh and bloud, that is to say, men of the first generacion cannot come to the inheritaunce of the kyngdome of God: nor the lyfe whiche is with syne corrupted,

shall

shall haue the inheritaunce of lyfe immortall. And because ye shall be ignorauunt of nothyng apertaynyng to the maner of resurrection, beholde I tell you a misterie. We shall not all dye, for the laste daye shall peradueniture fynde some of vs alyue, but yet shall all we be chaunged to the glory of immortall lyfe, whiche here after a sorte abstayning from the infection of synne through godly conuersacion, begynne the immortal lyfe to come. This chaunge shal not be made by lytle & lytle, as we see natural thinges chaunged, but in a minute & twynkling of an eye, at the sounde of the laste troumpe. For the troumpe shall blow, at the voyce whereof suche as then are dead shall ryse immortall. And we, whiche shall at that day be found alyue, beyng sodaynly chaunged shall lyue after an other sorte, that is to say, as they doe, which are rysen again. For necessary it is, that before we perfitly possesse the kingdom of heauen, we vtterly put of al earthlynes, and that this our corruptible body be made incorruptible, and this our mortal body become immortall. When this is so, than shal that verely be performed, which the Prophete Osee foresesing sayth, reioysing at the vtter destruccio of death: death is swalowed vp through victory. Where is now death thy stynge? o hell where is thy victory? The sting of death is synne, & the strength of synne is the lawe, which by occasion geuing prouoketh vs to synne. When the law is taken away, the power of synne is sayne and feble, when synne is taken awaye, the power of death ceaseth, by reason that the stynge is taken awaye, wherwith she is wonte to stryke vs. Vnable were we vtterly to fyght against such violent aduersaries, were it so, we had no strength but our owne: thankes therfore be geuē to God, which hath caused, that if we wil, we may wynne this glorious victory through Iesus Christe our Lorde, whiche for our sakes with his death ouercame death, and toke vpon hym to purge our synnes. Therfore my dearly beloued brethren, synce it is certaine, that the resurrection shalbe, and synce it is knowen what blysse & glory men shall enioy therby, which yet no man shal receiue, but such as here, by forsaking synne, and by godly liuing begynne it, doubte not of that ye haue once beleued, nor suffer your selfes with the talking of vngodly persons to be moued from your right receyued sayth, but rather apply continually to profite in such thynges, as may bryng you into Gods fauoure, that ye be come euery day better than other, preparyng your selfes agayns the resurrection to come. Nor thynke ye to take paynes, assuryng your selfes, that through Christes helpe for transitorie labours ye shall receyue loyes without ende.

Death is swalowed up in victorie.

The. xvi. Chapter.

Concernyng the gatheryng for the saincte, as I haue ordeyned in the congregacions of Galacia, euen so doe ye. Vpon some Sabboth daye lette euery one of you put aside at home, and lay vp whatsoeuer is mete, that there be no gatheringes when I come. When I am come, whosoeuer ye shall alowe by your letteres, them will I sende to bryng your liberalitie vnto Hierusalem. And yf it be mete that I goe also, they shal goe with me. I will come vnto you when I goe ouer to Macedonia. For I will goe thorowe out Macedonia. The. xvi.

Concerning

Concerning the gathering for the relefe, through your liberalitie, of the saincte which are at Hierusalem, as I appointed vnto the Galathians, that money should be gathered for that purpose, yf any of his owne free wyll were disposed to bestow any, euen so would I haue the same done among you, that in this poynt also ye agree with other congregacions. Vpon the fyrste daye of the weke, that is to say in the sonday, let euery one of you set aside at home, and lay vp asmuche as he for this purpose thinkeith meete. And for this geue I warnyng hereof, because that which euery man hath purposed to geue may be in a more readines, lesse when I come, there be then a gathering of money to be made. But whē I come vnto you thither, whom soeuer ye shall chuse as messangers, them wil I with my letters send to Hierusalem to carie thither your liberalitie. Yf ye thinke it nedefull, that I also goe my selfe thither, they shall goe with me, lesse any man myghe suspecte, that I in any wise goe about my owne busynesse. I will see you, after that I haue gone through Macedonia, for them mynde I only to see by the waye.

The texte With you peraduenture I will abyde a while: or els tarye all wynter, that ye maye bring me on my waye, whether soeuer I goe. I will not see you nowe in my passage: but I trust to abyde a whyle with you, yf God shall suffer me. I wyll tarye at Ephesus, vnto the fyftieth daye. For a great doore and a fruitefull is opened vnto me, and there are many aduersaries. Yf Timotheus come, see that he be without feare with you. For he worketh the worke of the Lorde, as I doe. Let no manne therfore despise hym: but conuay hym forth in peace, that he may come vnto me. For I looke for him with the brethren.

With you peradueuture will I abyde for a whyle, and am not sure whether I shal tarie with you al the wynter, that at the beginning of the neete spring, ye may bring me forth, that I may goe whyther soeuer the busynes of the gospell calleth me: had not this been, I would haue commen to you now, but I would not see you now houerly, in my passage. For I trust, I shall at another tyme haue opportunitie to tarie with you certayne dayes, if the Lorde Jesus suffer me. In the meane season I will tarie at Ephesus vntil ꝑ fyftyeth day. The matter requireth some leysure because that albeit in that place there be a great doore opened vnto me, and a great hope of auancing the gospel, yet many aduersaries are there. Yf in the meane season Timothe come vnto you, see that he be put in no ieopardie by any high hearted & proude persons. He is a young man, but yet he is my felow, and in preaching the gospel laboureth purely and freely, as I doe. Let no man therfore despise hym, because he is young, but rather let hym goe without harme and displeasure, as an Apostle and my felowe, and of loue bring him forth, that he maye come to me. For hym looke I for with other brethren of his company.

To speake of brother Apollos I certifie you, that I greatly desired him, to come vnto you with the brethren, but his mynde was not at all to come at this time. Howbeit, he wil The texte. come, when he shall haue conuenient time. Watche ye. Stande fast in the faith: quite you like men, be strong. Let all your busynesse be done with loue.

And whereas ye rather desired, that Apollos should haue been sente vnto you, surely it came not of me, that he wēt not. For I vehemently exhorted

horted hym to go to you with certayne brethren, but all was in vayne. For certayne considerations in no wyse mynded he nowe to come to you, and yet come wyll he, assone as conuenient leysure shall serue. Watche agaynst the deceytes of suche, as geue you euill counsell. Stande faste in the faythe, whiche ye haue once receyued: quite your selfes lyke me, agaynst suche thinges, as resiste the gospell, be stronge and valiaunt. Whatsoeuer be born among you, let it be born with loue, and not with contencion.

Brethren, ye knowe the house of Stephana (and of Fortunatus and Achaicus) how that they are the fyrste frutes of Achaia and that they haue appointed themselues to minister vnto the sayntes: I beseche you that ye be obedient vnto suche, and to all that helpe and labour. I am glad of the commyng of Stephana and Fortunatus and Achaicus: for that whiche was lackyng vnto me on your parte they haue supplyed. For they haue comforted my spirite and yours. Loke therfore that ye knowe them that are suche. The text.

I beseche you brethren, but what nede we beseechynges? Ye knowe the householde of Sthephana, well worthie of you to be made muche of, bothe because thesame as first frutes of Achaia I gotte firste vnto Christe, and because they are geue to helpe the poore. Where is it therfore, that ye againe make muche of them, and not only of them, but of as many as wyth vs promote the gospell, and are partakers of our labours. It pleased me well, that ye sente hyther Stephana, Fortunatus, and Achaicus. For they cummyng hyther in all your names, supplyed wyth theyr gentilnes, that whiche was lackyng vnto me on your parte. For thei comforted my spirite, yea I might saye your spirite, as whiche regardeth nothyng, but your weale, nor is with anything more delighted, than with your furtheraunce. Muche then knowe ye, bearyng towarde them your speciall fauour.

The congregacions of Asia salute you, Aquila and Priscilla salute you muche in the Lorde, and so both the congregacion that is in theyr house (with whō also I am lodged.) All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paule with myne owne handes. If any man loue not the Lorde Jesus Christ, thesame bee Anathema Maranatha. The grace of the lord Jesus Christ be with you. My loue be with you all in Christ Jesu. Amen. The text.

The congregacions of Asia salute you. Aquila and Priscilla with all the companie of christians, which are in theyr house, salute you with all theire hartes. All suche as here professe the name of Christe, salute you. Beare ye also good wil eche one of you to another, and salute one another of you with an holy and a chaste kisse, the token of trewe concorde. And I Paule salute you, and that subscribed I with mine owne handes, thereby bothe declaring my loue towarde you, and that this epistle is not counterfayte. If any man loue not the Lord Jesu, thesame be Anathema Maranatha, forasmuche as he refuseth hym, by whome onely he might obtayne saluacion: and denyeth, that he is come, whom euery man knoweth to be come, to the great blisse and commoditie of suche as beleue in hym, and to the damnacion of suche as beleue not. The grace and mercie of the Lorde Jesus Christe be with you. And I desyre, that as I beare a christian loue towarde you, that ye lykewyse vnfaynedlye loue eche one another, in that charitie, wherwith Jesus Christe hath ioyned and knyte you together.

Amen.